Evangelical Christendom

Sept.-Oct., 1924.

A Call to all Evangelicals

The Evangelical Revival of the Eighteenth Century changed the current of the Church life of England. It saved England from Revolution and left its mark deep upon the institutions of the country. From it sprang not only the great Methodist Church, but the Religious Societies that have done so much to extend the knowledge of our Lord and Saviour at home and abroad. Its inspiration still lives. It is not too much to say that the most keen-minded Missionary workers in the Foreign Field; and a very large proportion of devoted soul-winners at home, are directly under the influence of the New Testament conception of Christianity, which holds that *a converted life is a life won from sin by the personal power of Christ, and that life in Christ is maintained by direct contact with Him through faith.* At the root of Evangelical Christianity lies the doctrine that salvation depends on personal appropriation by faith of the atoning work of our Lord Jesus Christ Who loved us and gave Himself for us. It proclaims salvation by grace and maintains that by faith we are saved, and through faith we are kept in living union with the Saviour. The Ministers of the Gospel follow in the footsteps of the Apostolic Church ministering to the congregations —not standing as intermediaries between them and God.

Never was the need greater for all those who hold central Gospel Truth to unite and give all their strength to the proclamation of New Testament Christianity which is threatened to-day on many sides: It is threatened by *sacerdotalism*. The Church of England, which was considered to be the greatest bulwark against the Church of Rome through its vigorous protest against Roman innovations and its appeal to Scripture and sound scholarship, has in these last days been invaded by Roman teaching. It is possible to find in the National Church practically every distinctive Roman doctrine repudiated by the Reformation, held and taught without public Episcopal condemnation. The Articles of Religion have been either jettisoned or interpreted in opposition to their natural sense, and in thousands of parish Churches the teaching is indistinguishable from that of the Church of Rome on the position of the Priesthood, the doctrine of the Mass, and the Presence of the Christ with the Elements. Transubstantiation as a theory of the Presence may be avoided, but the theory held involves all the dangers of idolatry that are associated with this false teaching. Unless the proposals accepted by the House of Clergy for Prayer Book Revision be rejected, no one doubts that the doctrinal outlook of the Church has been altered in the direction of Mediævalism, and the witness of the Church to the rediscovery of Primitive Truth at the Reformation has been weakened. Sacerdotalism founded upon belief in the Apostolic Succession has made the Ministry of the Church exclusive and sacrificial in a sense that it never had in the New Testament. The danger of sacerdotalism must be combated if the National Church is not to cease to be one of the Churches of the Reformation.

The Danger of *Modernism*.—Modernism is an elusive word. In the Roman Church it means teaching, which, while untrue in fact, may be true to faith. Everything is judged by its usefulness regardless of its truth, and the Church has the power of affirming as true what it knows to be untrue. This type of Modernism is

practically non-existent in England, but a more subtle form is widely held. It is not too much to say that it has come to pass in certain so-called Christian circles that the statement of the occurrence of an event in the Bible is a good cause for doubting its veracity. The authority and inspiration of the scriptures have been abandoned. Reason and experience set limits to the scope of Christianity as a revealed religion. Miracles are impossible and the Apostles' and Nicene Creeds require to be re-written, as they contain statements of facts that have never occurred. We see men who are avowedly not believers called into council to advise what the Creed should be to suit them, and all that is distinctive of New Testament teaching in the domain of miracle is, we are told, the poetry which embroiders the simple outline of the life of Christ. No one denies the honesty of those who hold these views, but for Evangelicals they do not represent Christianity. When their adherents go further and reduce the Divinity of our Lord to something that is common to man and Him—only possessed by Him to a greater extent—they rob us of the Deity of His Person and teach views that are at times hard to distinguish from Unitarianism. We must for the honour of His Name drive back the attacks made upon the citadels of revealed Truth and assert the Faith once delivered to the Saints.

Apathy reigns. The masses in England as well as the classes have drifted from religion. Indifference has been converted into apathy, and apathy tends to become atrophy. Our Churches are poorly attended, and in spite of the optimism of some, those who are best acquainted with the situation in town and country know that there has been no return to Christ as Lord and Saviour. The falling-off in Sunday Schools and Bible Classes confirms the observations of those who know what takes place in Churches. Those who move among the people are aware that prayer and bible reading are ceasing to be practised, and an apathy (if not hostility) towards a semi-pagan attitude on the distinctive duties of Christian practice. The Lord's Day is a day of amusement—and nationally we are not observing what we held sacred in the past. In every department of life the line between right and wrong is lightly drawn, and usefulness or the reverse has become the standard of ethics. We are thankful that God has so many faithful witnesses, but the broad fact remains that institutional Christianity, and for that matter all practical Christianity, has lost its grip upon the majority of the Nation.

We believe that the one sovereign remedy for sacerdotalism, modernism and apathy is the simple Gospel of salvation from sin through faith in our Lord Jesus Christ. We believe that the Bible still remains the Text-Book of spiritual truth with unequalled authority in determining the truth and error of the teaching of men, and we are convinced that if Christ be faithfully preached and lived by His servants, the apathy of our times will be removed. *But unity among Evangelicals who hold these convictions is a necessity, and only by union can the victory be won.*

The World's Evangelical Alliance has a long record of faithful witness to Gospel Truth. It exists to bind into one Alliance those who share the common Gospel heritage and hold as their birthright the Evangelical truths contained in the New Testament. There is need for strengthening its membership and increasing its financial efficiency with a view to a more aggressive work against the three-fold enemy we have to face. The Council of the Alliance is prepared to lead—let it be assured that the great body of Evangelicals in all the Reformed Churches will follow. It can have this assurance by a large influx of members and subscribers who are not afraid of being considered "reactionaries," "obscurantists," and other unpleasant people, by reason of their fidelity to the message of Redemption revealed in Holy Scripture.

Notes.

Retirement of Dr. Gillie.—Our readers will learn with regret from the accompanying Minute of the Executive Council that Dr. Gillie has relinquished office as Honorary Secretary of the Alliance representing the Free Churches. While it has become necessary for Dr. Gillie to sever his connection with the Alliance in the capacity mentioned, it will be pleasing to all to learn that Dr. Gillie will retain Membership of the General Council, and that we shall have the great privilege of his co-operation from time to time in matters of public interest engaging the attention of the Alliance. The following is the Minute of the Executive Council referred to :—

The Council received with regret a letter from the Rev. R. C. Gillie, M.A., D.C.L., who for seven years has rendered unique services to the Alliance as one of its Honorary Secretaries, intimating his resignation. In his letter Dr. Gillie recalls the fact that when he accepted office it was under the express stipulation that it could only be for five years, although despite the pressure of engrossing duties and burdens in many other connections, he has continued beyond the allotted time. Fearing that the pressure of other duties may prevent his giving full attention to the work of the Alliance he now feels it his duty to resign the Hon. Secretaryship. In accepting the resignation the Council desire to place on record their sense of the indebtedness of the Alliance to Dr. Gillie for his devoted and untiring services for so long a period, and their realisation of the rare qualities of good judgment, commonsense and vision which he has so cordially brought into the councils of the Alliance. The Council also takes note of Dr. Gillie's reference in his letter to some divergence of view between his convictions and the expressed policy of the Alliance, nevertheless it is their earnest hope that he may be able to continue to serve the Alliance in matters of growing public importance engaging its attention from time to time, and desiring the widest possible comprehension and influence.

The Crisis in Ireland.—We draw attention to the importance of united prayer for Ireland at the present time. The Council have had under consideration the issue of a Call to Prayer in this connection, it being necessary for their decision to wait upon events, which are being carefully watched. In the meantime they have received the following important message from the Most Rev. Dr. C. F. D'Arcy, Archbishop of Armagh and Primate of all Ireland. The message has been circulated to the Press :—

I sincerely ask the prayers of all Christian people for Ireland at this critical time, that a just settlement of the present difficulties may be attained. The great and most pressing danger is that hasty action may not only provoke serious trouble but may sow the seeds of lasting conflict. My own conviction is that a peaceful and lasting settlement can only be attained by agreement between the two Irish Governments, and that the effort to force things to an issue can only result in untold evil.

In this connection attention may be drawn to an important meeting in the interests of the Irish Church Missions to be held in the Reception Rooms of the Alliance House on Thursday, December 18th, at 3 p.m, when the Chair will be taken by Admiral Sir Harry Stileman, K.B.E. (*See below.*)

Missionary Reunions: The New Session.—It is now several years since the monthly Missionary Reunions were started at the Alliance House, 19, Russell Square, W.C.1. They have been increasingly successful, and useful in service to the Missionary Societies generally. The new session will open on Thursday, October 16th, at 3 p.m., when we shall welcome the Rev. J. H. Ritson, M.A., D.D., Secretary of the British and Foreign Bible Society, who will speak on his recent visit to South Africa, Australia, and New Zealand. The Chair will be taken by the Rt. Hon. Sir J. N. Jordan, G.C.M.G., G.C.I.E., and we hope there will be a large attendance of Members and friends generally. Succeeding Reunions will be held monthly in accordance with the following programme :—

November 20th, at 3 p.m.

CHURCH MISSIONARY SOCIETY.

Meeting to be addressed by Miss Hester Campbell, author of "Wayside Views of Palestine," who will exhibit a series of limelight pictures.

Chairman : R. C. Hare-Dyke, Esq.

December 18th, at 3 p.m.
THE IRISH CHURCH MISSIONS.
Chairman: Admiral Sir Harry Stileman, K.B.E.

January 15th, at 3 p.m.
ZENANA BIBLE AND MEDICAL MISSION.
Chairman: The Rt. Hon. Lord Meston, K.C.S.I.

February 19th, at 3 p.m.
EVANGELICAL UNION OF SOUTH AMERICA.
Chairman: H. Martyn Gooch, Esq., M.B.E.

March 19th, at 3 p.m.
CENTRAL ASIAN MISSION.
Chairman: Colonel G. Wingate, C.I.E.

April 16th, at 3 p.m.
EGYPT GENERAL MISSION.
Chairman: Major-General R. Owen Hay, C.B.

May 21st, at 3 p.m.
MEDICAL MISSIONARY ASSOCIATION.
Chairman: Sir Archibald Campbell, of Succoth, Bart.

June 18th, at 3 p.m.
SUDAN UNITED MISSION.
Chairman: Albert A. Head, Esq.

We remind those in London that 'Buses 44, 68 and 77 pass through Russell Square within one minute of the Alliance House. Tube Stations: "Russell Square" and "British Museum." The Reunions are Devotional as well as Educational. Their aim is Unity and Co-operation in service to the Missionary Societies generally. We ask help to make these Reunions a centre of sustained fellowship and Missionary co-operation. Missionaries on furlough, Candidates for the Mission Field, and young people generally are specially invited.

The Universal Week of Prayer, 1925.—We include in this issue of EVANGELICAL CHRISTENDOM the letter of invitation and the topics for Prayer for the Universal Week of Prayer, 1925. As the Week of Prayer always commences on the first Sunday of each New Year, the 1925 observance will be from Sunday, January 4th, to Saturday, January 10th, inclusive. The programme has been signed by Christian leaders and the representatives of Bible and Missionary Societies in many countries. It is now circulating round the world, and, in addition to the English edition, will be translated into many foreign languages and dialects. We shall say more concerning this in our next issue, which will be published (D.V.) early in December. In the meantime, as we are writing, the programme in Luganda, for use in Uganda, is being despatched from the London Office, evidence of the wide-spread arrangements maintained in London with representatives in foreign parts. We hope our readers will do what they can to ensure the local observance of the Week of Prayer at home. It will be a pleasure to forward copies of the programme and other literature to any who may wish to bring the matter before responsible Christian leaders in any city or town where they may reside. In places where a united observance is not possible from the standpoint of Churches, it is recommended that arrangements be made to gather together local Christians. We shall be pleased to forward, free of charge, a leaflet giving some suggestions which may be helpful in all such circumstances.

Closing Days at Wembley.—Much could be written about the B.E.E. United Evangelistic Campaign, but in limited space we must ask our readers to be content with an assurance that the work accomplished has exceeded the expectations of all concerned in the enterprise. Amidst the distractions and excitements of the secular side of the Exhibition the Campaign Bungalow stands, and has stood since the Exhibition opened, as a silent witness to the unity of the people of God, and the great fact that "The Gospel of Christ is the power of God unto salvation to every one that believeth." How many of those who have only looked inside the Bungalow, but have seen that message staring them in the face, have been convicted and convinced, we cannot say, but we have great faith in the power of God to use His own Word, even when it stands as a silent witness. We are not concerned with statistics, nor shall we endeavour to tabulate the success of which we have spoken; it is, however, estimated that at least an average of 400 persons a day have come out of their way to make use of the Bungalow for rest, and many of them for spiritual refreshment. Some who have dropped in have been surprised not only at the appearance of the surroundings, but that such a centre should be possible, and they have warmly commended those who, long before the Exhibition was

opened, received a vision of possibilities, and determined upon plans for a united Christian witness at Wembley. And now we have reached the closing days, for official notice has been received that whatever may transpire next year, the British Empire Exhibition of 1924 will close on November 1st. These closing days must be occupied with intensive effort, and we ask the continued prayers of our readers everywhere that the blessing of God may be upon all.

Bible Day at Wembley.—We desire to thank all those who responded to the call of the Council in connection with the great meeting arranged by the World's Evangelical Alliance in Conference Hall No. 1, to give witness to the place and power of the Bible in the British Empire. The meeting took place on Wednesday, October 1st, and having regard to all the circumstances, it was highly successful. The Alliance was privileged to secure the services of the band of Princess Patricia's Canadian Light Infantry, and quite a large proportion of the audience arrived at 6.30 p.m. so as to enjoy the music half an hour before the meeting commenced. It was a disappointment to all that Sir Godfrey Lagden was unable to be present, having been called to Scotland, but he sent a message, which was read by the General Secretary. In his absence, Sir George King presided, and in the course of his address laid emphasis on the thanksgiving called for that in the Empire there was publicly circulated, willingly read, and daily studied, the most wonderful library of books the world had ever seen. Adventurous heroism and patient toil had gone into the work of extending the knowledge of the Bible, not only in the Empire, but beyond its borders. Thanks to the Exhibition, in connection with which they were met, they had a larger knowledge of what the Empire was, although one might still wonder how to describe that Empire. At any rate, it held in its right hand the Word of God as the guide of its activities, the unfailing consoler of its manifold sorrows, and the inspiration of all that is best in its adventure and hope. The Rev. C. H. K. Boughton, one of the Secretaries of the British and Foreign Bible Society, followed Sir George with an illuminating address, which closed with the striking information that whereas in 1763 there were but sixteen languages in which some portion of the Bible had been translated, the corresponding figure today was three hundred and sixty-six. Communications received by Mr. Gooch from administrative officials of the Exhibition confirm the foresight attaching to the arrangement of such a meeting in the heart of the British Empire Exhibition. It has accomplished wide-spread good, and has served to instruct the young, and to remind their elders, that the Bible, after all, has been and is the secret of England's greatness.

Baptists in Roumania.—We have received a letter from Dr. Rushbrooke, Baptist Commissioner for Europe, in which he draws the attention of the Alliance to the continued persecution of Baptists in Roumania. The Roumanian Government has entirely failed to put an end to the oppressive, and frequently brutal, actions of its officials and police. It is alleged that meeting-houses of Baptist Churches are arbitrarily closed; preachers and worshippers are arrested and fined; congregations are forcibly dispersed and members beaten by gendarmes; books used in worship are confiscated and burned; registration of Baptist marriages are refused, and permits to build chapels are withheld. All our readers will agree that such incidents in a country that was our ally in the cause of freedom during the Great War are to be deeply regretted. The Council are giving attention to this appeal. Civil and religious liberty must be established in Roumania unless that country is to be discredited in the eyes of the world.

Latest news from Mr. and Mrs. Podin.—Since their return to Esthonia we have received letters from both Rev. Adam and Mrs. Podin. Mrs. Podin writes most interestingly concerning the orphans and orphanages which she has been led of God to take under her care. Our readers will appreciate from the photograph, which appears with extracts from Mr. and Mrs. Podin's letters on another page, how important this work is.

In addition to the responsibility of Mr. Podin's salary and travelling expenses, the Council have undertaken to meet the cost of 3,250 Esthonian Testaments required by Mr. Podin in his work of prison visitation and other evangelistic interests in Esthonia.

Beyond this we know that Mrs. Podin is using spinning to receive parcels of clothing and special gifts for the orphans referred to. We hope these visits will find a response from those who realise the far-reaching issues of the work which Mr. and Mrs. Podin are undertaking. Gifts should be sent to the General Secretary of the Alliance at headquarters.

Spiritual Developments in Poland.—The Council have further considered the appeal to them from Rev. K. Kulisz, Senior of the Evangelical Lutheran Church in the south of Poland, and President of the Union of Evangelical Societies and Churches in Poland (Generality). Warm recommendation of this appeal was received from the Warsaw agent of the Church Mission to Jews, who writes:—"Pastor Kulisz has an important and far-reaching sphere of evangelistic work, which will have the effect of causing a great movement away from Rome in that part of the country, first by repercussion through the length and breadth of the land. There is an undercurrent in that direction in the South already, but it requires the stabilising, strengthening, and developing of Evangelical Christianity to encourage it to come out. The Roman Church is quite aware of the detrimental possibilities to itself, and is opposing by all means evangelical activities. Help given to Pastor Kulisz will not only help the weaker and tried brethren, but also encourage a large section to come out and openly declare themselves as free from Rome. On the other hand there is in the East of Southern Poland a break away from the Orthodox Church, the overflow of the Reform that has taken place in the Ukrain, whilst the Church has severed connection with the Ancient Orthodox Hierarchy, and adopted a simple ritual, the Ukrainian language instead of the old Slavonic, and an open Bible. These two are struggling against Roman Catholics, who are trying to swallow them up. In strengthening the hands of Pastor Kulisz, one will at the same time encourage his Church (which is Evangelical), to a certain extent to hold its own, and possibly to unite with the other Evangelical bodies against the efforts of Roman Catholicism to gather these all into their Church. There are, therefore, big spiritual developments current on the outskirts of Poland."

Our bills and other information in their possession the Council have spoke a great deal of God's blessing vouchsafed to the numerous appeals from centres in Europe representing sound Evangelical interests, and the bulk of funds in hand, the great in question is not so large as the Council might wish to make, and they have, therefore, only been able to promise further help if the necessary funds are available.

The Transylvanian Evangelical Alliance.—During the Summer months we had the pleasure of a visit from Dr. Arthur Tempo, the General Secretary of the Transylvanian Alliance of Gospel Workers, which is the Transylvanian organisation of the World's Evangelical Alliance. Since that visit, during which Dr. Tempo appealed for the help of the British Organisation to support two evangelists in Transylvania, and for assistance in the supply and circulation of suitable Gospel literature, further information has come to hand, and was considered by the Council at their last meeting. The country people in Transylvania are engaged, for the most part, in agricultural pursuits, working on farms where they can only be reached during the winter months of each year. The Council have satisfied themselves that two Gospel workers to visit these farms during the winter months, to hold cottage meetings, and form Bible circles in each village they may visit, as well as to distribute suitable literature, is a claim on the funds of the Alliance. They have, therefore, accepted responsibility for this work during the next six months, and are making grants accordingly. We hope later on it may be possible to give our readers some further particulars, after these travelling evangelists and colporteurs have started their work, which will commence at the end of October. Evangelical Christians in Transylvania are looking forward to a separation of their reformed and free Churches from the sectarised and spiritually powerless State Church. We have referred under another heading to the subject of religious liberty in Roumania.

The Czechoslovak Service of Thanksgiving.—We gladly drew attention to the forthcoming Sixth Anniversary of the Restoration of Freedom to Czechoslovakia,

which will be celebrated in London on Sunday, Monday, the 26th October, at 3 p.m. by a special Anglo-Czech service in Christ Church, Westminster Bridge Road, S.E. The Church is easily reached from all parts by 'bus or tram, and Lambeth North Station on the Bakerloo Railway is immediately opposite. The service will be an interesting one, and those able to attend will be helping to further the new Reformation in Czechoslovakia, concerning which much has been written in the pages of EVANGELICAL CHRISTENDOM. The preacher on the occasion will be Rev. Thomas Nightingale, Secretary of the National Council of the Evangelical Free Churches, and the General Secretary of the World's Evangelical Alliance, Mr. H. Martyn Goocch. The Rev. T. Hunter Boyd and others will take part. From Czechoslovakia, Prof. F. Wiedermann, of the State Academy of Music at Prague, one of the most distinguished Czechoslovak organists, in co-operation with Mr. A. Hok, a Slovak singer, will render some of the best pieces of Czecho-Slovak music. There will be some reserved seats, and any readers wishing to obtain such can do so on application to the General Secretary at 19, Russell Square, W.C.1.

The Help Czechoslovakia Fund.—We remind our readers that the Council, in addition to sending special help to Czechoslovakia from the "Help Czechoslovakia Fund," have made themselves partly responsible for the training of Czechoslovakian students in the Glasgow Bible Training Institute, under the able superintendence of Dr. McIntyre. The opportunity in Czechoslovakia, when so much is fluid and plastic, may quickly pass. The extent to which the new movement will spread, and the consolidation of its activities, depend very much upon what can be achieved in the next few years. This again depends upon the generosity and help of Christians in Great Britain, for it must be remembered that the Evangelicals in Czechoslovakia are poor, and their newfound liberties and joys in Christ have behind them centuries of oppression and persecution. All that we can do to further the interests of the Gospel in Czechoslovakia should be done now. It is the earnest hope of the Council that our readers throughout the world will make it possible for them to increase the grants already sent to Czechoslovakia in token of Christian interest and sympathy from the Churches and Christians of Great Britain.

Author Wanted.—We have to thank several friends, including Dr. Hoyle of Toronto, who have written concerning the authorship of the hymn quoted in our last issue ("O think I to sup on Jesus—and live alone? Nearer—

To take food of a host—and that God's host?" etc.

One correspondent writes that he thinks the lines were composed by Mr. Elias K. Thompson, of the Egyptian Mission Band, who went out to Egypt as a missionary, and died shortly after. He was a young man of great promise from Dublin. Another correspondent writes that they are included in the life of the Rev. J. Martin Hall, entitled "In Full and Glad Surrender." This still leaves the authorship uncertain.

New Sunday Protection Movement.—Our readers all know that when the London County Council had on its Agenda the opening of our Metropolitan Parks and public places for Sunday Games, the World's Evangelical Alliance threw in its whole weight of influence against the proposal. It formed the United Council for Sunday Protection, and under its auspices many notable public meetings were arranged, including a great demonstration at the Queen's Hall, W., at which Sir William Joynson-Hicks presided, and the speakers included the late Salvation General, Sir Thomas Ingle. The verbatim report of the proceedings is still obtainable from the offices of the Alliance, price seven pence, post free. Now we are faced with a new battle, for in 1925 the approaching County and Municipal Elections come forward, and every right-minded Christian will wish to use his or her influence against the return of any one as a Member of the London County Council who has not, previous to election, given the assurance that they are against the continuance of Sunday Games in the Parks, and that they will do all in their power to secure a reversal of the Council's deplorable decision. It is early days yet to speak of plans of campaign, but we mention the general feeling that more local conferences and meetings, at which the attendances are equally thin, are inadequate

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[illegible] the serious and difficult task before the Alliance and others who have the matter at heart as one of first National interest. We must devise means to reach individual voters in the constituencies, and by this endeavour to disperse the gross and unfair misrepresentations which have been created by the comprehensive Press stunt, and which have held up to scorn those who seek by prayer and effort to withstand Sunday trading, Sunday labours of all kinds, and the secularisation of the Lord's Day by Sunday sports under the official countenance of the London County Council or any other Borough or Municipal authority. Unfortunately the Church of England favours Sunday Games, and the only official pronouncement obtained from the Archbishop of Canterbury was one which left the door open. On the other hand the National Council of the Evangelical Free Churches is, we believe, solid against games of any kind on Sundays, and the Evangelical Alliance has full support from the Council in its campaign. We ask for two things at the moment, first, for prayer, that God will give guidance to those seeking to plan for Sunday defence in view of the coming election to the L.C.C., and, second, for special funds, without which intensive effort must fail. At least £1,000 can be wisely expended on this account, and no funds are in hand at the time of writing. It is a time for all to call "to the help of the Lord against the mighty." Who will respond?

News from Sir Andrew Wingate.—Under date October 9th, we have a further welcome letter from Sir Andrew Wingate, who with Lady Wingate, is still in Switzerland, but keeps in close touch with events at home. Commenting on the anxious outlook in the religious world, from the standpoint of Evangelicalism, Sir Andrew says in his letter referred to: "With so much being said and written in disparagement of the authority both of the Bible and of Jesus Christ, it is a time for the World's Evangelical Alliance to stand as a rock in the storm, immovable, and a foothold for those who feel their feet need no foundation. Victory is with faith. I know you feel this week. Is it not a time when an effort might be made to rope in all Evangelical Clergy and Ministers throughout the Country? The Anglo-Catholics have a close brotherhood, why cannot this real

[illegible] Evangelicals be as closely united? The best of their party have united in Conference, and unless they are organised they cannot hope to get Bishoprics and Deaneries, now so large and many."

Conservatism without Compromise.—Andrew's words will be taken to heart by all, for we are convinced there is growing realisation that the situation calls for some [illegible], but not at the expense of compromise with error. We are asked to regard as Evangelicals to-day the modernists which cannot accept as facts the virgin birth and physical Resurrection of Our Lord; which desire or calls in question the miraculous element in Christianity, and while claiming that the Bible may contain the Word of God, but is not so in its entirety, expunge its books and chapters to render it suitable reading for youth. We think the best Bible for youth is the old Book itself—the Book our mothers read to and taught us, and we know of no sound reason for any substitute of human preparation for any age of man.

Bishop Barnes and Inspiration.—We have before us as we write a daily newspaper, which reports "his emphatic reply to his critics" by Bishop Barnes of Birmingham, at his Cathedral on Sunday, October 16th. Bishop Barnes is interpreted as having stated "that God's word is not limited to Holy Scripture,—God works through Newton and Darwin as well as through Isaiah and St. Paul. God's word is an ever-expanding revelation of Himself." Another reported statement by the Bishop is: "It is also true that beliefs are not necessary to salvation. God will not judge us on our belief or disbelief in evolution. Heaven is not reserved for highbrows." The spiritual and reverent mind must revolt naturally against all this kind of dogmatism and unbelief, but one fact does it should find expression in an important ecclesiastical office is to be deplored. Bishop Barnes must not be taken too seriously as regards his evolution creed, which is not new—or as above—although the Bishop enjoys great prominence. But having regard to his office in the Church of England and the views he holds, an opportunity must be lost to confound these [illegible]

Common Prayer.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the successful witness in October as at the Worship Exhibition to the place and power of the Bible in the Empire.

For the widespread response to the appeal of the Council for help in this connection; also for many willing helpers.

That the closing days of the United Evangelistic Campaign are proving that the Gospel is the power of God unto Salvation; and for some notable evidences of conversion.

LET US PRAY—

That God will vindicate His Word and Truth, and that all influences striking to cast doubt upon the Divine inspiration of the Bible may be overthrown.

That as a time of National crisis God will cause the Nation to turn to Him; also for the return to Parliament on October 30th, of men and women loyal to King and Empire, and who believe that it is righteousness which exalteth a nation, but that sin is a reproach to any people.

For blessing on the arrangements for the Universal Week of Prayer, January 4th to 11th next, and for all seeking to improve the need and power of united Prayer, at home and abroad.

For the work of Rev. Adam and Mrs. Fuller in Kashmir.

For the Arabic Mission and all its agents, which continues under persecution and Roman Catholic intolerance.

For new work and workers in Poland, Transylvania, and other centres of Alliance influence.

For the Council, the General Secretary, and all agents and representatives of the Alliance; also that God's people may be forthcoming to meet increasing opportunities and responsibilities.

"Believe ye that I am able to do this? Yea, Lord." Amen.

Alliance Interests in Esthonia

Letters from Rev. Adam and Mrs. Poska

Under date September 27th, Rev. Adam Poska writes:—

"It is over a month since we left your blessed country, where we found such a warm welcome from the World's Evangelical Alliance and their friends, and the spiritual refreshment in Glasgow at the Sunday School Convention and at Keswick. Beside those, there are other places and persons whom God used on our last journey to cheer us up after long years and months' hard work in Esthonia.

"We are thankful to our heavenly Father for a safe and happy journey through so many countries. We had not the least trouble passing all the frontiers till we reached our home. Our son, who had looked after the house and answered the letters in my absence, had done so well that we had great joy to find everything in splendid order. Instead of rest at home we found more work. I have had so many calls from various places, that I have been only two Sundays at home and preaching in my own church. Beside some prisons and lepers I have conducted two missions, one on the Island of Dago, and the other some 80 kilometres from my home. On the first mission tour my dear wife accompanied me, as on the same island is the orphanage of which she is the President.

"During this Mission I had to dedicate the orphanage, as nothing ceremonial had taken place, and we were abroad. You would rejoice with us if you had seen the beautiful picture. After the morning service the dedication of the orphanage took place. Hundreds of people went to the place. As there was no room in the house for the huge crowd we decided to have it outdoors. My pulpit was a large box covered with some boards; all the six orphans with the mother standing quite near the special pulpit and the crowd in front of me. The Lord gave me a text for the occasion, Ps. lxviii. 4-5, "Sing unto God, sing praises to His Name. A Father of the fatherless and a judge of the widows is God." The presence of Him whom I tried to extol was felt during the service, and when I finished my speech it was glorious to see nearly 1,000 persons kneeling on the finest God-made rug (the grass!), to worship Him Who rideth upon the heavens by His name, Jah, "A Father of the fatherless."

"Last year, Sunday included, I went with the help of my automobile 20 kilometres for a mission. The place was not in the country, a very difficult place to reach. Once I came home with my wife, and it took 24 days, and now I could be there in 5½ hours! O what a help for my work in the car! The place was publish. Each morning was tonight of Divine blessing. In one meeting God laid it on my heart to put in the sickle, Matt. ix. 36-38. Describing the harvest, how ripe it is and how few are the labourers! Showing how earnest some of the servants of God have been. So we that are saved are debtors to God and to our fellowmen to gather in the harvest.

"The Lord crowned the meeting with His presence. Tears were running down the faces of the large crowd, and many confessed their lukewarmness, and decided for Christ. Later on I had letters from persons who had given themselves to God. These were persons that had walked 40 kilometres to find Christ, and they found Him, too. I arrived home just in time, happy having done the will of God.

"Shortly after my arrival, a typhoon blew over our land, the sea in Reval, Hapsal and Pernau overflowed the shores, destroying ships and property. My house was not touched, for which I am thankful.

"This week I will be again away, Pernau, Kuuida and other places, visiting the prisons, and preaching the old, old soul-saving Gospel.

"ADAM POSKA."

LETTER FROM MRS. POSKA.

Our readers will be glad to have this splendid picture of Mr. and Mrs. Poska surrounded by the orphans and others on the Island of Dago, where the Orphanage referred to in the following letter from Mrs. Poska is situated. Mrs. Poska writes on September 20th:—

"Last Sunday we came from Dago, where our Orphanage is, and I would have wished you could have been with us there. I know you would have liked to see how happy those little ones were. I brought them a large parcel with clothes from England, and also some money. When we arrived with our parcels the children were so happy to help us in carrying the things; as it was

already lost.) said to the children, let us go to bed and open tomorrow the big parcel. They looked at me and asked if they could not do it today, oh! I said all right, let us see what is in it. Soon the parcel was opened, and the joy was great. Every child was busy and at every single thing they took out they shouted, 'Mother, look! mother, look!' But when all the children had seen all the dear sister (the Matron) was shown. After they took a basket and put all in it. Then the Sister said—'Children, let us thank Jesus; we have asked Him for all these things and He has given us all that we asked,' so we knelt down and thanked God. Then the Sister said:—'We thank Thee for the sweets, for the buns and the clothes; bless the children in England.' We stood there with tears in our eyes, it was very touching.

This event of faith began the second time on the 6th of December, 1915. It is on the Island of Deyo, in the Delta, where there was a poor Baptist woman living. She owned a little house. Through farming she earned her living, but she was not satisfied to live without doing anything good. God put it in her heart to take care of fatherless and motherless children. So she bought a building-machine, and working day and night, she was able to support ten children in her little house. Dying, she made her will and left this house under the condition that it should be used for the same purpose. Up to last December there were many orphans in the care of [illegible] to help the work going. The brother who knew them all best told me about the house and the orphans. He was very sorry that there was not some one who would step out in faith to start the work. I was so sorry when I heard this, but I just let rest. I was all the night praying, and next day in the women's meeting I told them about these poor helpless children, and that we have not enough means to bring up the children. So the women and girls of my meeting decided to take care of one child. Besides this, a lady, Miss Stubbs, who came from Russia lately, and had suffered there, having been nearly killed, decided to start work in good faith, believing that God would send enough means to continue the Orphanage.

"E. Pozek."

Rev. Adam and Mrs. Zenia with group of Orphans at the Orphanage on the Island of Deyo in the Delta.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1925

Sunday, January 4th, to Saturday, January 10th, 1925

(INCLUSIVE)

FOREWORD

Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 4th, and to bring the Universal Week of Prayer before their Congregations.

Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 7, Bedford Square, London, W.C.1, England.

"To all who in every land call upon God through the Name of Jesus Christ Our Lord,

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 4th, to Saturday, January 10th, 1925

SUNDAY, JANUARY 4th, 1925.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"This is the name whereby He shall be called, the *Lord our Righteousness*." (Jeremiah xxiii. 6.)

"Neither shall they learn war any more." (Micah iv. 3.)

"Till we all come into the unity of the faith." (Eph. iv. 13.)

MONDAY, JANUARY 5th, 1925.

THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—For the certain evidence of the faithfulness and sovereignty of God in human life and history.

For the many ways in which the grace of God is seeking to bring Salvation to men, and for Christ Who is the Way.

For the Bible of the Gospel, which are the only healing of the nations.

For the deepened longing of men for the "Desire of the Nations," and for their overwhelming confession of the sufficiency of Christ.

LET US REPENT—Of our love and slowness of soul and disloyalty to the Truth.

Of our indifference and carelessness in Bible study and our failure in Christian stewardship.

Of our cold and unchanging confidence and lack of courage and daring, our evasion of the Cross.

Of our poor thought of God, our failure to follow Christ in fullness of loyalty.

LET US PRAY—For a simple and true realisation of the meaning of the Gospel.

For purity of heart and faithfulness of mind.

For the unity of the Body of Christ.

For the witness of the Spirit of Christ in all the life and work and relationships of men.

SCRIPTURE READINGS—Psalm xxiv.; Eph. iv. 20-32; Col. i. 16-29; 1 John iv.

TUESDAY, JANUARY 6th, 1925.

THE CHURCH UNIVERSAL—The "One Body" of which Christ is the Head

LET US GIVE THANKS—For the richness of the gifts of Christ in the varied experience of the very members of the One Body.

For the evidence that the Risen Lord is at work in and through the Church.

For the continued missionary progress, and the conviction of the Church that she has a Gospel for the whole world.

LET US CONFESS—Our forgetfulness and neglect of our spiritual Head and of our sufficient resources in God.

Our selfishness, worldliness, divisions, and compromising consciences.

Our public confession of Christ in regard to worship, life, and prayer.

LET US PRAY—For simple faith, clearer knowledge of the Truth, more Christlikeness.

For fidelity to past promises and (more and to) Jesus Christ, "the same yesterday, to-day and forever."

For courage to rise above old failures and receive out into the great will of God.

That the Church may witness to the world the Truth of Christ, Her Head, and declare His message of Unity to her unhappy or the divided life of the world.

SCRIPTURE READINGS—Eph. iii.; 1 Tim. iii. 14-16; Rev. iii. 7-22.

WEDNESDAY, JANUARY 7th, 1925.

NATIONS AND THEIR RULERS

LET US GIVE THANKS—For the continued desire of all peoples for peace and mutual help.

For their discontent with selfish and unrighteous leadership.

For the deep instinct of God and His own judgment on national sin.

For the foundations of all false confidence, and of the reliance of men on arms or wealth as the way to lasting security.

LET US CONFESS—Our own national selfishness, our self-righteousness, our suspicions of other nations.

Our judgment of others as we would not be judged, and our failure to do to them as we should have them do to us.

LET US PRAY—For the establishment of a righteous and friendly international life.

For the building up of good will and fair and wise laws to bind the nations.

For the establishment of peaceful methods of settling all disagreements, and of economic agencies of world service and reconstruction.

For the coming of the Kingdom of Christ.

SCRIPTURE READINGS—Psa. lxvii.; Romans xiii. (1-10); xvi. 1-2; 1 Tim. ii. 1-7; vi. 11-19.

THURSDAY, JANUARY 8th, 1925.

MISSIONS

LET US GIVE THANKS—For the [illegible]

For the life of the [illegible]

For the growing acceptance by the consensus of nations of the [illegible]

For the wide opportunities, for the opened doors of [illegible]

LET US CONFESS—The indifference and ignorance of the Church at home, and its acceptance of [illegible]

The blindness caused by our failure as individuals and as nations to practise the Gospel we preach.

LET US PRAY—That in all mission fields already and in our Churches at home we may more faithfully follow Christ and display His mind and spirit.

That we may not only say, "Lord, Lord," but may also do His will.

That men and women and children may [illegible]

That the work of missionaries may be saved from the peril of division, and that [illegible]

SCRIPTURE READINGS—Acts i. 1-11; Rom. x.; Ezek. xxxiii. 1-20; Lu. xxiv.

FRIDAY, JANUARY 9th, 1925.

FAMILIES, SCHOOLS, COLLEGES AND THE YOUNG

LET US GIVE THANKS—For the nothing who in gain loss this generation, and in love brought it to flow [illegible]

For the fathers who have laboured in righteousness for public welfare by their labours and taught them [illegible]

For the experience and ambition of youth, and their readiness to receive the truth that is evidenced by life, and the life that witnesses to truth.

For all hatred of materialism and hypocrisy, and for the new zeal for human brotherhood, social justice and world service.

LET US CONFESS—Our disloyalty to the past and our loss in following Christ as we [illegible]

LET US PRAY—For the maintenance of purity, stability and simplicity of the family life.

For the preservation of family worship and Sabbath-keeping and Christian teaching in the home.

For those whom poverty or the exactions of unequal toil or misfortune or [illegible]

That the institution of the Sunday School may be made yet more powerful and [illegible]

That all schools and colleges and teachers may establish and [illegible]

SCRIPTURE READINGS—Matt. v. 1-16; Acts ii. 14-18; Mark x. 17-31; Psa. cxiii. 1-16.

SATURDAY, JANUARY 10th, 1925.

THE HOME BASE, AND THE JEWS

LET US GIVE THANKS—For the ever-growing realisation that Jesus Christ is the world and that nothing is right until His will [illegible]

For the response of men and the leadership of the Church in all appeals for help for human need and suffering everywhere throughout the world.

For all the work of the Church in all its agencies to establish Christianity as the supreme power in the life of the nations.

LET US CONFESS—Our want of brotherly love and of international goodwill; our prejudice against the Jews and our negligence in seeking to win them to Christ.

LET US PRAY—That the Church at home may be so pure in faith, so rich in benevolence, so faithful in duty, that none of her congregations at home or abroad may suffer for want of men or support.

That the Jews may realise that the solution of the race problem is in Christ, and that Christians may realise the tremendous power and responsibility.

That the Bible, the Lord's Day, and the Sacraments, the precious wealth of Christian worship, may be loved and preserved.

SCRIPTURE READINGS—Rom. x. 1 Pet. xxiv.; 1 Cor. xvi. 1-9; 2 Cor. ix.

Reunion Notes.

No Terrors. The Roman Catholic Bishop in Cork, or Cork and Cork, in expressing his views on the marriage of a Roman Catholic to a Protestant in one of the Cork Protestant Churches, says: "Marriage being a sacrament of the new law the Church has power to define the essential form of the contract. The presence of the Church in the marriage of a Catholic or Catholics is valid unless it be celebrated before the parish priest or the bishop of the place where the marriage takes place; or before another priest by leave of the parish priest or bishop; and of least two witnesses. 2. "Marriage of Catholics or of a Catholic and non-Catholic in a Registry office or before a Protestant minister would be recognised by the civil law, and a man so married would be called a husband and the woman so married would be called a wife; but before the Church there would be no marriage. I need not say that a Catholic living this life must be excluded from the sacraments." "Here one must be true to one's principles. When, as a Catholic, one believes that the Catholic Church alone is the true Church of Christ, one must believe that all heretic and schismatical Churches are in a state of unlawfulness. One cannot accept the ministrations of ministers of an unlawful Church. One can never choose between the true Church and the Churches of heresy or schism, and, by the law of the Church a Catholic who gets married before a Protestant minister incurs the penalty of removal ex-communication. Sometimes in cases like this parents are very responsible for the scandal. They may ask for dispensation, and if refused say: "Oh, we have done all we could, and now that we are refused dispensation we must recommend the services of a Protestant Church." He that does not hear the Church let him be to thee as a heathen and a publican." It must be remembered that these words were read to a congregation that knew the family here held up to condemnation as "heathen and publican."

The Tie. We have quoted the above [illegible] taken by the Roman Church in a part of Ireland where it has the adhesion of the vast majority of the people. The marriage duly celebrated in the Protestant Church is no marriage in the eyes of the Roman Church. Civilly these united in marriage may be upright, but in the eyes of the Church they are not. They have forfeited whatever the "reformed Church" can give them, but they are clear out—at least, the only one to whom such exclusion matters—is cut off from the Sacraments. Not only to this the case; but the parents who refused to obey the commands of the Church are held up to the members of their Church as "heathen and publicans." This is plain speaking, and it is well that the claims of the Roman Catholic Church should be understood by Englishmen. The law of the Roman Church is the same in England and in Ireland. English public opinion would ignore language of this description, and not treat the parties held up to odium as deserving awful and moral obloquy. It is very different in a Roman Catholic community where the words of the Bishop are considered the last word on a moral or religious question—especially when they deal with marriage. The law of England does not now run in the Free State, which has its own Courts, and there is no appeal to an Empire Court. The Free State is legally self-contained, and if the doctrine expounded by Bishop Coleban be translated into practice very serious consequences will arise to those who choose to use their liberty and marry as their conscience directs. Civil marriage and the old marriage laws that prevailed during the Union are still in force. In another section of his address Dr. Coleban, discussing Divorce, said, "why should any party in the State get healthy for doing what the Catholic Church regards as a violation of a divine law?" His doctrine considered, as we are from his exposition, that No Treaty has the force of a divine law, and it is on this theory that he based his extraordinary

utterance. We sympathise with the "catholic" girl and her parents who incurred this episcopal condemnation, which should open the eyes of all who love religious liberty to the real character of the claims of the Roman Church. Professing to be the one and only Church and regarding marriage as one of the Sacraments, it demands obedience on its communicants under the penalty of considering its members who do not obey as not having contracted a marriage—in other words, they are living in sin and all who abet them are to be considered as lewdness and publicans.

Rome is the fons of the above pre-**Catholic** sumptuous; it is instructive **Disabilities** to read the intimation that a Bill has been introduced into the House of Commons asking for the removal of certain disabilities to which they are subject in England. Some of these disabilities have long ceased, as customs have changed and they have become obsolete. Others are entirely forgotten, and it is for the sake of public peace and reverence that some are retained. Processions with the Host in public arouse feelings of a very different kind in Roman Catholic and Protestant minds and appear to one section of the public blasphemous, and to another section as deserving the performance of acts of reverence. It is not wise for many reasons to have these processions in public places, and it is no narrow bigotry, but a desire for the maintenance of due reverence and order that has led to many desiring to retain these prohibitions. But the incident is another proof of the old saying that when Protestants are in power the Roman Church demands perfect liberty for itself, but when it is in power it will not grant perfect liberty to Protestants. It can never be forgotten that the claims of Rome to be the only Church carries with them this attitude, and the contrast between Bishop Coleman in Cork and the English Romanists is illuminating.

Sunday Games We are thankful that the Town Council of Eastbourne has rejected by a majority of twenty votes to twelve the recommendation of the Entertainments Committee that the parks and recreation grounds under its control should be opened for Sunday games after 2 p.m. Mr. Herbert Michell spoke for an influential deputation of the Clergy and Ministers, and his speech was marked by sound reasoning and clear exposition of the principles involved. He quoted Lord Beaconsfield's question, [illegible] He added, "If it was true that the day of rest could only be maintained as long as it was surrounded by [illegible] which had continued for centuries, it was important that nothing should be done to decrease the respect or veneration in which the day was held." In its place the matter had been raised—it (a) it had been turned down, and (b) it had been considered. Mr. Michell was questioned by members of the Council, who asked if he had protested against the use of large gardens on Sundays by the well-to-do for Sunday games. He replied that one party under his control was not to such, and "I have heard protests and expressions of regret. I would not say any influence I have in the direction of inducing people to regard the interests of the community." Mr. Michell writes here a note which we wish to support. Those who realise their duty to the community as a whole have a definite responsibility. Self-denial for the good of others is obligatory, and those who are able to enjoy tennis or other sports on week-days should consider prayerfully whether Sunday indulgence in them is not calculated to lead many to support the opening of public grounds to those who have not their privileges or do not possess them to the same extent. We are all members one of another, and our individual example has greater influence than many consider. A great principle is at stake, and the well-being of our country is largely involved in the right use of Sunday.

A Strange Attack A Church newspaper with a large circulation lately remarked when commenting on the union of Church Clergymen with Nonconformist ministers in an appeal to a Town Council not to sanction Sunday games in parks, that Protestantism now existed to forbid the drinking of claret and the enjoyment of Sunday by the people. We may smile at this misrepresentation, which we regret to say is becoming characteristic of a certain section of Anglo-Catholics, who seem to believe that they can kill by feeble ridicule the religious principles held by the Evangelicals of this island. They are well aware that

them who are not in sympathy with their views represent at least the position of the religious convictions of Great Britain, and what they do in the event of convictions so deep created or any they entertain. Evangelicals are to "Hinder." They believe in joy and have within them the secrets of the truest joy. They preach salvation from sin through living faith in a living Saviour. They are just as keen on Anglo-Catholics in the maintenance of the faith of the Gospel, and it is unworthy of any section of the Reformed Church to make use of statements such as we describe to discredit in the minds of Anglo-Catholics the labours of love and devotion to the Master of the Evangelicals, whose work for God and humanity can at least bear comparison with anything that has been done by any other part of the Church of Christ. Evangelicals will not be forced aside from their duty by the sneers of those who ought to know better. It is possible what there is so much to be done for the advance of the Kingdom of God that a religious paper should indulge in cheap reflections upon fellow Christians. Is or is not the Lord's Day a day of rest and worship? Is it to be consecrated as a whole by the Church of Christ to the glory of God and the benefit of those who have been redeemed by the death of His Son? Or have we drifted back to the mediæval view that a brief attendance at an early Mass is sufficient honouring of God and the remainder of the day can be secularised without inflicting injury on our religious life? No one who is instructed in the teaching of the Bible and the practical results of Sunday observance can have any doubt on this matter.

Methodist Reunion During this year the Wesleyan Methodists will be faced with the discussion of the movement for Reunion that has been long before its Conference and the other branches of the Methodist Community in Great Britain. It would seem that the proposals are opposed by a section of the Wesleyan Church which has "a more developed Church consciousness" than the other Churches of Methodism. In an earnest article in the *Methodist Recorder*, the writer contrasts the attitude of Nonconformists to one another, and that which they adopt to the Church of England. In the latter case they find deep lines of separation, which will not be easily filled in. They do not consider their separation "sinful," as they understand what divides them from Anglo-Catholicism, however much they may regret the real lack of unity in British Christendom. He says that even among members of the National Church, where an Anglo-Catholic incumbent is in office, there is a constant clash of ideals between a devoted priest and his own parishioners in a typical country district. None of this exists between the members of the Wesleyan family, and there is maintain separation when unity and union are needed. "We should, as all users would the ecclesiastic spirit, but surely we are called upon to do our best to heal the schisms that exist in the body catholic." He adds that an interested outsider can have seen little difference between the three Methodist Churches, save differences of emphasis. We have always believed that Church union can only be useful and permanent if it is the expression of deep-seated spiritual unity. Therefore it ought to begin where the spiritual unity comes from a common society and a common attitude. We are by no means blind to the difficulties in the path of Methodist union. There are obstacles that must be surmounted in the healing of any divisions between sections of good people, but if there be a spirit of godly union and concord, and a zeal to advance the Church of Christ and the kingdom of righteousness, these obstacles will disappear. The dream that there will be a sudden coming together of the Eastern and the Roman Churches, the Anglican and the Nonconformist Churches, at one and the same step, is the baseless vision of those who do not see beneath the surface, and do not recognise how fundamental some differences are. But when members of the same family, who have become separated through historical reasons that have long ceased to operate, wish to unite, those who block the way have a very heavy responsibility. Union with unity is the will of God, Who wills fellowship. Where this can be attained, it is the duty of all Christians to support the movement.

A Curious Custom At the opening services of the great new Cathedral of Liverpool, a special service was arranged for Free Churchmen. This was inspired by the spirit of brotherhood and gratitude to Free Churchmen who con-

tribute to the building of the world-built. The representative Anglo-Catholic newspaper wrote: "The Bishop of Durham was [illegible] mind by a sermon preached in Liverpool Cathedral on a special service for Free Churchmen." It is deplorable that such a service with Nonconformist ministers reading the Lessons, should have formed part of the great new Cathedral of Christ; but we deeply regret that Dr. David should have attended the Synod in his Diocese by [illegible] of the evening, but still unofficially, Proclamation of the city." Surely the Church of England is still the National Church; and in "The Appeal to all Christian People" issued by the Lambeth Conference, is not yet forgotten. There are simple precedents in recent years for what the Bishop of Liverpool has done; and, even if they did not exist, Dr. David did nothing more than what would have been expected from a Christian clergyman who recognised the common membership of the Nonconformists and Churchmen in the Body of Christ. We are sad when we read such expressions of ecclesiastical exclusiveness. The conceptions of the Church of Rome on the character of the Church are having increasing weight with an enthusiastic section of our fellow countrymen who are not under the papal jurisdiction, but strive to prepare the way by adopting, one by one, the tenets of the Church of Rome. We regret that the comment should have been made, but we deplore still more the spirit that lies behind the words.

Reunion with Rome

Sir William Joynson Hicks was challenged by the Bishop of Ripon to say whether he regards the Church of Rome as a real part of the Body of Christ. He replies that the question cannot be answered with a plain "Yes" or "No," and asks, "Does the Bishop regard the Baptist Churches as a real part of the Church of Christ?" He quotes the article which says "The Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." Rejecting the suggestion that he is indifferent to Reunion, Sir William contrasts the two ways of approaching Reunion with Rome. We can adopt the way of Archbishop Benson, who wrote: "Any corporate union with Rome, as long as she retains her distinctive and erroneous doctrine and advances her present exaggerative and [illegible] claims, is absolutely visionary and impossible." Or we can follow that of Lord Halifax, by assuming practically all the distinctive of Rome and claiming that the principles of the Reformation are not in opposition with yours and in mine." This puts the matter very plainly, and it is well that all who are keen on Reunion should see what is involved in the present opposition of Rome to a section of the Church of England. The almost cringing attitude adopted to the Pope and the submissive opinion of his teaching by a vocal section of the Anglican Church, makes it necessary to have the truth put plainly. Archbishop Benson, in a few words, states root facts that cannot be controverted.

A Psychological Basis

In most Free Church circles there is a certain indifference to the real character of the Roman Church. They see in it a Church that is in many ways indistinguishable from certain Anglican Churches with which they are acquainted, and wonder why it is that traditionally their people have a different feeling towards Romanism to that they have with regard to the Church of England. They know the Clergy of the Church whom they frequently meet. They look upon them as good Englishmen however much they dislike certain of their practices. Unconsciously they then think of the Church of Rome as something like the Church of England and by so doing are more than critical of the "traditional," as they call it, hostility of Nonconformity to Romanism. They should read history, Church and Secular. They will then see that the Church of Rome is an Exclusive Church that considers all outside its borders as outside the reach of covenanted salvation. The head of the Church is called the Vicar of Christ and from him all the Ministry of the Church derives its sacerdotal efficiency. He is infallible and all that is contained in the Teaching of the Church must be accepted. On the Priests depends access to God and the means of grace. He is essential to the validity of the sacraments and all other sacramental administration—save that of laymen in Baptism—is invalid. In addition there is attached to the Papacy a great political administrative body known as the Curia which has not abandoned the old political

claims to the right of interference in natural affairs. Romanism is a way of life that claims to regulate every department of human activity, and bases its claims on historical forgeries and a perversion of the Gospel of Christ. Vital Truth is at issue and the consequence of the Roman position involves the sacrifice of the yielding of the Bible to forms of the self assertion of ambitious men who were frequently more anxious to increase their own power than to advance the Kingdom of God.

Science and The Oxford Conference of Religion Modern Churchmen was devoted to the discussion of Science and Religion. The question at once arises: "Is there a fundamental conflict between Christianity and Science?" If we believe that God reveals Himself in Christ and in nature there can be no fundamental disagreement between the two revelations. God is one—Truth is one, and what He says to be Truth must remain Truth to the end. But the interpretation of the Christian Revelation and the interpretation of God's Revelation in Nature are by no means always identical. Men are always ready to make partial knowledge appear complete and to be very zealous for their own conceptions of God and Nature—forgetting what is partial to be complete. This is the root reason of the supposed conflict between Religion and Science. It was strange that a Churchmen's Conference should have those who are not attached to the Church explaining what the Creed of the Church should be if it is to win their allegiance. Our religion is historical. It has been revealed by God to men in the Holy Scriptures and has been brought to its fulness in the Person of Christ. For us it is final. We cannot possibly surrender what we have found to be the very life of our life and the sustenance of all that is best within us. As we know more of God we learn more of His Revelation, but we cannot add to it or take from it. In Science honest men labour to discover the secrets that lie behind phenomena and the best way of combining what they have discovered into a complete system. The wise scientist admits that he knows but little of what can be known and is prepared to admit the incompleteness of his knowledge. He dare not dogmatise when so much more has to be learned. What he does know he knows and will not surrender in regard with the dictates of his reason. But if his speculative bent is so liable to go wrong on other ones, and on the ground of speculation there arises conflict that is often wrong headed, sometimes evasive of real difficulties and sometimes only in a superficial difficulty. In the end there will be full reconciliation when knowledge is complete and we shall know as we are known.

Miracles. The objections to belief in miracles were again and again heard at the Oxford Conference. Because miracles do not happen, and the reign of law exists, it is held that miracles never happened and that they are the enemy of religion. We are glad that this view was strongly combated by a scientific thinker who was bold to assert his faith. Even admitting to the full all that has been said about the uniformity of nature, it is true that nature which includes man is very different from nature without man. Man has made the most extraordinary changes in the world by his utilisation of the uniformity of nature and combining laws to meet his own desires. When once we look upon nature as dependent upon God, Who sustains it, there disappears all really philosophical objection to miracles, for if occasions worthy of the Divine Wisdom arise for Him to combine the laws of nature to bring about the results He thinks necessary to reveal His love to man, it is unscientific to maintain that He cannot do this. There is a world of difference between, *e.g.*, the miracles of the Virgin Birth and the Resurrection and the ecclesiastical miracles with all their puerilities that are recorded in tradition. No true believer in the authority and inspiration of Holy Scripture can abandon belief in these miracles and accept as true the presentation of the character of Christ. That character is as truly unique in human experience and can no more be repeated than the events which marked His entrance and departure from this earth. Our Faith is reasonable as well as revealed.

"Honesty Dean Inge at Oxford declared Denied Out" that Intellectual Honesty was to a large extent "denied out" of the Church. This is simply the repetition of the hard words thrown at Christian believers by those who do not agree with

their acceptance of fundamental facts of the Gospel. It is extremely difficult to criticise Dean Inge who attempts to make statements that to the ordinary man are incompatible; what is given with one hand is taken with the other. Of his sincerity we have no doubt, but the many bewildered he is unable to see that it is possible to disagree with his conclusions and yet to remain honest. Is it not honest for a Christian to accept the authority of Christ as final and to reject in consequence opinions that appear to have some support in history or thinking that are opposed to his view? Is it not possible for a man to hold fast to the Atonement in spite of all attacks because he has found the death of Christ for his sins, the words of Our Lord, and the exposition of St. Paul, to meet the deepest needs of his nature? All the intellectual honesty does not lie on the side of those who attack primitive Christianity, and the plain meaning of the New Testament. Very often they are just as partial in their selection of facts as the men they cover with the scorn of their brilliant epigrams. We know that we are living in a period of transition, and it is precisely at a time like this that half views are asserted as covering the entire ground. Christianity has lived through and outlived mythical or semi-mythical ideas upon it in accord with the "spirit of the age." It will survive the criticism of the present age, and it is not to the credit of any man, however eminent, to say that intellectual honesty is almost drained out of the Church. Such an assertion claims for the speaker a position of intellectual honesty not shared by others. We have before now protested against this self-constituted superiority of ours. It is unworthy of followers of the Lord Jesus, Who tells His disciples that they must become as little children in their following of Him. Ignorant they may be, but to charge earnest Christians with intellectual dishonesty is quite another matter.

Have Christians Lost Faith? We fear that one result of the many and oft-repeated, taking it for granted that Christianity as taught in the New Testament is played out, is a weakening of the spiritual fibre of many Christian people. Looking round them and seeing how far the great mass of the people have wandered from God and how the Prince of this world has absorbed them in His work, they are inclined to lose faith in the Promise and Power of God which can fulfil all the promises He has made to His children. Each one of us is being tested by the prevailing unbelief, and instead of our faith becoming weaker it should be strengthened by the fact. If the forces of evil be overcome they must be fought by those who are convinced that God is greater than all who are against Him, and those linked with Him must be victors. If His Son has overcome the world there ought to be no faint-heartedness in those who do His work. The recovery of faith is needed and with the recovery of faith will come a new life for the believer and a confidence that will not be weakened by any assault. We are all more or less the victims of suggestion, and are often unconscious of the strength of the suggestions made or where they come from. "One thing I know, whereas I was blind now I see," is the spiritual experience of every true child of God, and if we see Him Who is invisible by the eye of faith, we cannot doubt. Even the history of Religion are victims of the paralysis resulting from a feeling that what they preach may or may not be true. "I cannot think that good men who say the opposite can be wrong," means that the hold of one's own faith on the truth he relates has weakened. Only men of conviction can accomplish anything, and the Church needs to-day members who are assured that they are taught of God and proclaim His message with fidelity. When once conviction weakens there is loss of power, and loss of power means a lack of grip upon the hearts of men. In an age of doubt faith must be triumphantly assertive. The powerlessness of so many good men is due to the conscious or unconscious lack of conviction.

Religion in the Schools We are approaching a crisis that cannot be avoided. All Christians are agreed upon the necessity of giving religious instruction to the young, but they differ among themselves as to the character of the teaching that is to be supported out of public funds or given in schools maintained by the State. For some time discussion on the subject in public has been dormant. Financial considerations determined the policy of the Board of Education which permitted schools, long pronounced unfit for the purpose, to be retained. We have no desire to force any particular views

upon the Churches and their leaders, in the misery of bitter controversy and harsh words from each side. Unless there be an agreement, we may see a system of secular education made the national policy. Do we, as Christians, desire this? If we do, then we have only to sit still and say nothing; and the schools will be passed. But if we do not, then we ought all to work for an understanding that is right and just, which will allow our nation's little ones to receive as the most important part of their training instruction in the love of God, and the provision for them of His great salvation. Many private attempts have been made to bring about an agreement. Important Conferences have been held, and have ended in futility to agree on a united policy. The urgency of the matter is a pressing call to make another great effort on the basis of our common Christianity, which implies that we ought all to strive to see the seriousness of the question at issue, and ask ourselves if we justified in fighting to the bitter end for what we think will be the best solution? Unless we have some understanding between the Church and Nonconformity, we shall have a bitter fight, and probably universal secular teaching above all our rate-supported schools. And this will be a calamity.

The Danger The country has become familiar with Bolshevism, and familiarity with Bolshevism has brought in many quarters a change of attitude towards the greatest anti-Christian movement since the Roman Empire fell. In a country nominally Christian, and proclaimed to be in many respects the most outwardly Christian country in the world, a power has come into being that hates religion in every shape and form, murders its ministers, and rejoices in burlesquing its beliefs. A small minority has terrified and terrorised some hundred and thirty million souls who cannot make themselves felt. Those who rule, declare their intention of spreading their principles throughout the world. This means the break-up of Christian civilisation, untold misery to millions, and the temporary ruin of our religious institutions. Somehow or other, as Bolshevism is homed in Russia, and far off from us geographically, it is not considered to be the evil, anti-Christian thing it is, and statesmen, to gain favour with a section of their followers, are prepared to court to terms with it, and to strengthen its hold on Russia. Why this should be the case it is hard to see, as there is not the slightest evidence that Bolshevism has changed its character and wishes to build up what it once destroyed. All the evidence points in the opposite direction, and the invasion of England by Bolshevism entails social disturbance and public attacks on Christianity. There appears to be no practical advantage of temporising with Bolshevism—even if there were the Nation ought not to indulge in such a policy, for lasting prosperity is never attained by making terms with that which is intrinsically evil. We are losing the clearness of vision and sensitive conscience which are essential to all true national progress when we think that by condoning evil we are likely to secure any real gain to ourselves.

Bolshevism in "Le Christianisme au XX^me^ Siècle" reproduces the greater part of our Leading Article of July-August, and says: "For a long time our reformed Churches of France, Switzerland and elsewhere are divided by that which now wrecks Anglo-Saxon lands: the efforts made to unite contradictories, while they were necessary to assure peace, they prepare for disaster in the future." This is true, and unfortunately we have all had experience of the results. Men cannot walk together unless they be agreed, and fundamental differences are sure, sooner or later, to assert themselves in lamentable conflict. But we all must be on our guard against the danger of making anything fundamental which the Scriptures have not definitely decided. There are some matters that will never give room for the mediating skill of a clever formula. The Divinity of our Blessed Lord, the truth of the Scriptures in their teaching concerning His Life and the justification of the Sinner by faith in His atoning death. To compromise on these points means not fellowship in the truth but surrender of the truth. We wish the comprehensiveness of the World's Evangelical Alliance to embrace all Evangelical Christians, but many in day profess and call themselves Christians who have erred from the truth. If we are accused of narrowness in our outlook, we are just as broad as the Gospel taught in the New Testament, and whatever puts a man in the place of Jesus Christ as the sole

Mediator between God and Man, or reduces the Person of Christ to anything less than that of the Incarnate God, must be resisted at all costs. We wish God-speed to all who seek truth, but for us there are definite principles that govern our union in the unity of the Truth. These are what the Christ Himself and the Apostolic Church clearly taught. Outside these there is room for difference of opinion.

The Visit of John MacNeill

Many old friends rejoiced in the opportunity of hearing again the Prince of Evangelists, John MacNeill, whose powers have not decreased with advancing age. His versatility, his humour and broad common sense remain unchanged. His zeal for God and passion for souls have increased, and wherever he has preached he has been faithful to the Gospel message, and with frank simplicity and deep emotion he has proclaimed the simple Gospel of salvation from sin through faith in the crucified and risen Saviour. The magnetism of his personality draws men and women to him, for no one can hear him without realising that he is out and out for souls and on fire with devotion to his Lord and Master. Men of his type are rare, and we cannot forbear regretting that he is not with us in the home-land to lead great Evangelistic campaigns. His outstanding gifts give him a place by himself among Evangelists, and we do not think that any other man could have drawn the audiences he attracted in August in the Wembley Conference Hall. Christendom needs men who dare speak plainly, and at the same time show that they understand those whose lives are laid bare before God. It is this wonderful power of sympathy for the sinner combined with hatred of sin, that has made our friend the power he is among all classes. May he be long spared to continue his faithful witness for the Truth.

The Rev. J. H. Ritson, D.D.

We congratulate the Wesleyan Conference on its election to the Presidency of the Conference of the Rev. J. H. Ritson, D.D., the honorary Senior Secretary of the British and Foreign Bible Society. A unique, and, so far as we know, an unprecedented honour, has been paid him by his ministerial brethren, for he has not worked in connexion with the Conference for many years—he has been "lent" to the Bible Society for special service. Right well has he served the Society and the cause of Christian Missions and Reunion. His genial personality, his wide experience and his invaluable insight have made him the most useful of colleagues on a Board and a very wise adviser of his own Committee. The Bible Society has the reputation of having its work thoroughly well organised, and its workers are the most contented of those employed by any great Christian Society. The burden of maintaining the reputation of the Society and of enhancing it has been borne by Dr. Ritson, who heard of his nomination to his great office when returning from a "seven months' Mission tour in connexion with his Society. We pray that his year of office may be richly blessed, and hope that it will be marked by the extension of Bible Study not only in his own Church, but throughout all the Churches. If he brings the people back to the Word he will indeed do great service to Christian truth.

"A Christless Cross, no refuge were for me;
A Crossless Christ my Saviour would not be;
But, O Christ crucified, I rest in Thee."—*Augustine.*

World Mission Notes.

China The disturbances in China cannot fail, for a long time to come, to cause great anxiety to all who are keen on the spread of the Gospel in that land. At the present time there are 8,000 Missionaries in China. Only one-fifth of their number began their work before 1900, this Boxer year. A very large proportion of the Missionaries' work is in the Yangtse Valley, and Shanghai itself has more than 100 Missionaries at work. Only 17 per cent. of the Missionary workers are outside the Yangtse Valley and the coast. To-day there are more ordained Chinese workers than there are Foreign Missionaries, and it is estimated that there are more than 500,000 Communicants in China. Seven out of every 100 Church members are employed as full-time salaried workers. In all China there are 25 Evangelists to every million of people, and there are 25 Educationists and six Medical Workers per million of her people. We quote these figures to show the marvellous growth of Mission Work in China, and the interest that the Home Churches ought to have in the land during its time of trial.

Missionary Bravery All the accounts that have reached us from China prove that the Missionaries stand by their people, and are prepared to face the dangers to which they are exposed. We venture to say that, had the disturbances now so general taken place half a century ago, very short shrift would have been given to the Missionary Workers. It is now recognised that the Missionaries exist for the good of the people, and their unselfishness and devotion to their interests are universally recognised. They have triumphed over prejudice, and have won their way into the hearts of all classes. At a time when it is universally acknowledged that the prestige of the West has fallen to a very low ebb, without armed protection of any kind, the Chinese workers are guarded and guided by God. Their quiet bravery in the presence of so much that is calculated to make them fearful is at once a testimony to their faith in God and love for the people among whom they live. They need our prayers in their time of trial.

Changing Ideas The Rev. W. W. Cash, whose knowledge of Egypt and Palestine cannot be questioned, says that the last five years have brought such changes in the position of women that Islam of the pre-war days can hardly be recognised. Women can more freely choose their husbands. They have clubs of their own, and sometimes are members of mixed clubs. Girls are allowed to remain at college until they are 18 or so, and many of them earn their own living in banks and offices. No longer can a man put away his wife by saying, "Thou art divorced"; he has to go to the Courts for his decree, and the woman has the right to be legally represented. "It seems as though modern Islam is trying to adopt the Christian standard of ethics, while maintaining the outward form of Islam." At a time of change like this, unique opportunities arise for the employment of educated Christian women among their Moslem sisters. When the women of a race are won to Christ, the greatest step is taken for its evangelisation. Mothers mould the mind and soul of their children, and in the Providence of God the emancipation of women may be the Divine preparation for Islam receiving Christ as its Lord and King.

The Class of Women Needed "Whatever type of woman goes abroad, she must, if she is to make good in a Moslem country, above all, have a deep consciousness, through her own personal experience, of Christ's sufficiency for the world's need and of His power to meet this need." Mr. Cash simply describes the type of worker that can alone expect blessing at home or abroad. Personal conversion and consecration are as necessary in the home as in the foreign field. We pray that many of the right class, who have had the privilege of receiving a good education, will volunteer for work among Moslems. There

is no more difficult work. This is, in itself, a challenge to the Missionary-minded, who looks forward to being tested and tried by obstacles that will strengthen faith and drive the worker back upon God.

C.M.S. in Japan In Japan there has been a growth of Diocesan organisation, and C.M.S. workers find themselves able to maintain their special work with complete freedom. Two native Japanese Bishops have been consecrated, and in Tokio, all the Churches that were self-supporting before the earthquake, hope to become once more independent of foreign aid. The spirit of the Japanese Christians has not been shaken by the terrible experiences they have endured. They plan extension of their work, and planning with them means the execution of the plans. They are not blind to the needs of other centres, and they supply funds needed for Mission Work in Formosa. The growth of Christianity in Japan has been attended with rich blessing, and the time will come when the country will have independent Churches, self-supporting, and devoted to mission extension. Organisation is not everything, and this truth has not been forgotten by the Japanese Christians. They know that they are still but a small minority of the people, and are alive to the fact that they still need foreign missionaries, and help to maintain the missions.

Lushai In Assam there is a corner of the country known as Lushai, where thirty years ago there was no knowledge of Christ. Raids from the hills compelled the Indian Government to take over the territory, and in 1904 pioneer missionaries entered the district. In 1921 the Census revealed the fact that there were then in the district 27,721 Christians—almost a third of the entire population—the direct fruit of Baptist Missionary effort. During the last three years still more striking progress has been made, and it is estimated that there is now a population of 46,000 Christian souls. These figures tell their own tale and must be a source of great joy to the Rev J. H. Lorrain who was the first to preach Christ in the Lushai district where he has witnessed the most striking changes.

Lovers of the Mr. Lorrain says that the people **Word of God** are great lovers of the Bible, and it has been his privilege to devote much of his time to translating the New Testament into their language. He saw the first edition of the Revised Translation of 10,000 copies of the New Testament through the Press, and is now engaged in translating the Old Testament. Needless to say the British and Foreign Bible Society stood by the workers. What would our Missionaries do without this great Society? Every six years the Mission has had an outpouring of the Spirit, and "each gracious visitation has raised the Church to a higher plane of Christian experience than the one preceding it, and has resulted in a large ingathering of souls." As we read the report of what God has wrought in this far-off land, we saw Him honouring the faithful work of His servants and prayed that here in the homeland we may be granted by Him similar times of revival. There is no better cordial for faint-hearted Christians than the knowledge of what God is doing in other parts of the world.

New Hebrides The celebration of the centenary of the birth of the Rev. Dr. J. G. Paton has renewed interest in his marvellous work among the islanders. He obeyed the command of the Lord and threw himself into his life work in entire dependence upon Him. His story marked a new era in Missionary literature, for his chapters were full of life and were free from the "prosy" details that marked their predecessors, that recounted deeds just as romantic and remarkable. The Apostle to the cannibals did great things for God and his work remains. Unfortunately some of the evils that he fought against still remain. Illegal recruitment still takes place, and the French act with complete disregard when it pleases them of the rights of the natives. The time has come for this condominium to cease and we hope that our Government will take action in the matter. It never was satisfactory, and as the years pass the evils it brings increase.

A Communion Mweemo in North Rhodesia Mweemo is where the Presbyterian Mission has been at work under the care of Dr. J. A. Chisholm, who has written a brief account of a Communion

assent (?) What does it mean? The people have prepared a great enclosure, and you (over a thousand on Sunday) gather twice a day for services of nearly two hours each—one elder and myself speaking at each service. Sixty-five joined the catechumens' class by taking public vows, seventy-eight adults were baptised, and nearly two hundred sat down at the Lord's Supper, at even ere the sun was set." It is not easy to imagine a scene like this in the heart of Africa, and the solemnity of the occasion must have been most impressive. In simple services of this description we are brought into the spirit of New Testament times and realise how the Word still has its ancient power. Wherever we turn to-day we find God working.

Resignation of the Rev. Dr. Mullins

No man has done more for the emigrants and colonists attached to the Church of England than the Rev. J. D. Mullins, who resigns his office as Secretary of the Colonial and Continental Church Society under the age rule. He has built up a great work in many lands. His statesmanship has set its mark upon the expansion of the Society's work. It is not generally known that it was owing to Archdeacon Buckland's and his action that the great effort was made to maintain the Missionary work in and the crown connexion with Uganda. He wrote the early history of Mission work in Uganda, and there is no mention of the part he played at a time of crisis. He brought into the Colonial and Continental Church Society the same spirit of enterprise, and he never lost sight of the fact that the Church of England has, on the Continent and in the Colonies during periods of expansion, to minister to all Christian denominations. His influence has always been exerted on the side of Christian unity, and those who know him are astonished to find that he had reached the age fixed for retirement. His vigour is unabated, and his zeal has not burned out.

The Jew in Eastern Europe

The war has changed Eastern Europe. The Jew has been affected by its results as much as any other class, or race. Hundreds of thousands of Jews have been turned into homeless wanderers, and Poland has become the largest Jewish country in the world. It has now a population of four million Jews. And the Jews are changing. Enquiry and criticism co-exist. They have become approachable by Missionaries, and have become much more friendly. As is to be expected, the crisis has brought with it irreligion, especially among the younger Jews, who frequently carry on their business in Warsaw on the Sabbath. The Missionaries use their opportunities, and by using them have had directed against them all the opposition of the orthodox Jews. Writing of Bucharest, the Rev. J. H. Adeney says: "Certainly the New Testament is being read by Jews as never before. This means, generally, a favourable opinion of Jesus Christ as man, and a general condemnation of the Christians they come in contact with as 'No-Christians.' In this land, at least, that is a step forward, but a long, long way from a decision for Christ."

"No Christians"

This expression sums up the great obstacle in the way of Mission work, not only among Jews, but among other non-Christian people. The character of the Creed professed is judged by the characters of those who profess it. From every department of the World Field reports are received of the comments of inhabitants on the contrast between the teaching of the Gospels and those who profess to follow Christ. Nominal Christianity is a stumbling block in the way of effective preaching of Christ, for the very essence of all Missionary work is the demand for a change of heart as well as adhesion to the doctrine of the Crucified. When there is no changed life among professors of Christianity, the natives look upon the teaching as unreal. Every professing Christian in a heathen land, and, for that matter, in a Christian land, is either a help or a hindrance to the spread of the Gospel.

Union in South American Work

A recent visitor to South America contrasts the present with the past condition of Evangelistic work in Roman Catholic environments. In the past a great number of organisations—all independent and working without any relation to one another—carried on their work with overlapping and very frequently unneeded intrusion into one another's districts. Some years ago a Conference of the responsible chiefs of missions was held, and a common policy introduced. We are assured that the

work has increased three hundred per cent. in efficiency. There is a real spirit of brotherly co-operation, and instead of old limited horizon, all the missionary centres work in complete harmony. Our friend said he could hardly have believed that the change could be so great. Unity at heart finds expression in outward union, and the blessing of God rested upon the movement.

Spain Spain is probably about to enter upon trying times. The Morocco losses will tell upon the internal life of the country—it may not be this year, for as they say in Spain: "Spanish events hasten slowly and arrive late." The Directory largely owes its hold on the country to the influence of the Roman Church, which supports it. In Spain Governments in favour with the Roman Church generally deal more fairly with the Reformers than those who are opposed to Roman political policy. The reason is simple. Rome, while having her way in great matters, will not interfere with statesmen who act fairly by the Reformers. But when statesmen believed to have sympathy with the Reformers, in opposition to Rome's main policy, act righteously by the Reformers, Rome attacks them. Knowing this, Spanish Governments regulate their actions accordingly, and under the Directory, within the limits allowed by Martial Law, Evangelicals have enjoyed comparative freedom and have not been persecuted by local authorities. Spain needs the outpouring of the Holy Spirit in the Evangelical congregations to enable them to do the work to which God has called them.

Unity in Spain At a recent international conference held in London of those interested in Evangelical work in Spain, several of the speakers thankfully reported the spirit of godly union and concord that prevailed among Evangelical workers. The Spanish Branch of the Evangelical Alliance expresses their common mind, and is able to represent their interests as a whole to the Government and to the country. Its work has been most useful in bringing grievances to the notice of the members and in organising Evangelistic Missions and Meetings for obtaining religious liberty. We pray that the experience of South America may be repeated in Spain, where national life and thought still clash with the conception of spiritual freedom sought in the Gospel. If the Spanish congregations of Evangelicals receive the baptism of the Holy Spirit, great things will be done for God in their native land.

A Missionary It is not generally known that Dr. Howard Somervell, who Rides Everest accompanied the Everest Expedition that ended in the death of Mallory and Irvine, is a medical missionary of the London Missionary Society. Dr. Somervell, who reached the great height of 28,000 feet in company with Colonel Norton, wrote: "I told Norton I could only hinder him and his chances of reaching the summit if I tried to go any further, as an intensely sore throat added greatly to the misery of the fight. I suggested that he should climb the mountain, if he could, by himself. I watched him, and after an hour I doubt whether he had risen eight feet above my level. He realised that a successful issue was impossible and returned." Dr. Somervell was engaged in the rescue of five porters in danger of being cut off by bad weather. At the risk of his own life he successfully freed them from their danger. Whether eager to reach the highest point on the earth's surface or to rescue a kidnapped girl from captivity, missionaries of the Cross of Christ are to be found at the post of service.

A Missionary Candidate Liddell, the Olympian Games Champion, showed the strength of his character and convictions by refusing to run on Sundays. Instead of so doing he addressed Mission Services in Paris. He has now gone into training as a Missionary Candidate, and when his course is completed, will take his place in the ranks of those who witness for Christ in the fighting line of the Church. We record the deeds of Somervell and Liddell as evidence that the adventurers in Christ's Kingdom are among those who dare most in the world of physical achievement. They give their all to the highest service in the world and are a proof that the love of Christ constrains men of all types.

Books Worth Reading.

DR. JOHN CLIFFORD, Life, Letters and Reminiscences. Edited by Sir James Marchant, K.B.E. (Cassell & Co. 12s. 6d.)

Dr. Clifford was one of the best beloved and the most admired men in England during many years of his life. There were two Cliffords—the man who won the hearts of his friends and colleagues, and the champion of causes that so commended themselves to him that he lost sight of everything in their advocacy, and forgot that there was another side to them. What he saw he saw so clearly that he could not imagine any one as honest and disinterested as himself taking another view. Such men are great fighters for truth, but they are liable to be misunderstood during the progress of the struggle for the triumph of conflicting ideals, which have their place and appeal with varying strength to different temperaments. When in old age, after passing through much tribulation, the great warrior fell forward at a table, and passed peaceably home, many who were among his strenuous opponents saw the secret of his strength, and their hostility—long weakened by a better understanding—gave place to admiration.

As we read the story of Clifford's early struggles and triumph over obstacles, we saw one of those rugged determined natures that are bound to make their impact upon their fellow men. Through poverty he won his way to University success, and in his old age he still read philosophy and revelled the works he studied for his Degree. It may be doubted whether any of his long list of publications will survive. Most of them were called forth by the circumstances of the time, and this generally makes for ephemeral literature. Throughout his whole life he was an unvarying apostle of spiritual freedom, and was by temperament and conviction a Non-Conformist. He had to be true to his own soul, and if others differed from him, then he must be true still, if that were possible. Sir James Marchant enables us to see in this brightly-written biography the manner of man Clifford was, and by so doing does good service to the cause of a right perspective in recent history. His hero—for he is a hero to his biographer—left his mark upon our time.

Two great centres are associated with his name. C. H. Spurgeon and John Clifford were friends. They had much in common, but they had also diverse elements in their characters. Spurgeon held firmly by what he knew to be his heart to be revealed Truth, and saw in the Church of which he was member tendencies that made for departure from Truth. He wrote strongly, and provided full proof for what he said. Dr. Clifford, as acting Vice-President of the Baptist Union, became the protagonist of the other side, and no matter what he thought, and those who were with him imagined what they were saying, no impartial reader of the Resolution adopted concerning Spurgeon's action can fail to see that it reads uncommonly like a vote of censure.

From the account given by Sir James Marchant it is clear that the failure of the rainbow of peace was due to the inclusion in the declaration of the Union of this Resolution. Many still think that Spurgeon was not fairly treated, and point to recent developments as proof of the soundness of his general attitude during these trying times. We are convinced of the honesty of both leaders, but there was grave misunderstanding and a desire to combine in one statement two documents that were hard to reconcile. Perhaps a philosopher might succeed in the attempt—the plain man would fail in the effort.

The general public heard of Dr. Clifford owing to his strong and decided action on the question of religious education in elementary schools. Dr. Clifford believed it wrong that he and other ratepayers should be called upon to contribute to the support of religious education which offended his conscience. His passion for what he believed to be right forced him to action, and he fronted what he called "grabbing" the Board schools for the Church of England. The end of this controversy is not yet, and we trust that when the movements are made for a settlement lessons learned from the conflicts of the past may not be forgotten. If the leaders on both sides can be led to see the view points of opponents much bitterness will be avoided.

The eventide of life was marked by eye trouble. It is strange to learn that he had

lost the sight of one eye for a long time before he had discovered the fact. He faced his trials bravely and kept up his courage in the midst of disabilities that must have been most trying. To the end he sought the salvation of men. Personal Evangelism was his best great plan. For him "life is a battle at every stage, but the conditions of the fight differ at different stages." No man knew this better than the fighter of the good fight described in this book—to him the fight was always good—for he fought for souls in which he believed so he for the benefit of men and the advance of the Kingdom of God.

DOCUMENTS ON CHRISTIAN UNITY. Edited by G. K. A. Bell, Dean of Canterbury. (Oxford University Press. 3s. 6d. net.)

This is a collection of pronouncements on Christian Unity, or rather, Church Unity, issued during the last four years by representatives of various Churches. It is a publication of importance, and of great documentary value. "Christian Unity" is largely interpreted to-day in terms of ecclesiastical organisations, and there is much in this book which will interest those who follow after Christian Reunion, for the volume contemplates the reunion of Christendom, and includes the official declaration of the Eastern Church, and accounts of the Malines Conversations from the point of view of both parties who met under the presidency of Cardinal Mercier. The volume may be taken as official, issued by authority of the Archbishop of Canterbury. Dr. Bell has done his work well, and no one could have [illegible] intimate associations with the Archbishop and his official connection with the Lambeth Conference of 1920.

WHAT TO TEACH AND HOW TO REACH THE YOUNG. By George Goodman. (Fleming H. Revell Co. 3s. 6d.)

We welcome this volume, which will prove helpful to many. No one is better fitted than Mr. Goodman to write on work among children, and we note that he aims at soul winning, and believes that God can use the love of a heart and the words of lips coupled to the Gospel of Christ, to save children and all who believe on Him. The volume is packed full of illustrations and instruction, many outline addresses being included.

We have also received two most attractive volumes for young people from the Church Missionary Society, being additions to similar volumes on missionary topics. TALES FROM THE AFRICAN JUNGLE (how it is produced for 1s. we do not know) contains illustrations in photograph artistically mounted in the text, and is an altogether attractive book. HABEEB, A BOY OF PALESTINE, is the second volume, which is priced at 1s. It is illustrated with etchings and a coloured frontispiece. PICTURE FRIENDS is a series of cards for cutting out, painting and dressing up (there are full directions on each card). They include a Chinese boy, a Japanese girl, and an Indian boy. Price 6d.

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, Russell Square, London, W.C. 1.

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